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JOHN HAY

SCHOLAR
STATESMAN

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AN ADDRESS
DELIVERED BEFORE THE ALUMNI ASSOCIATION
OF
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BY
JOSEPH BUCKLIN BISHOP



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JOHN HAY: SCHOLAR - STATESMAN



THE literature of addresses on occasions like the present abounds in disquisitions upon the "Scholar in Politics," with elaborate and varying views as to his proper function therein. I have listened to many of these and have read many more. They have applied in nearly, or quite, all cases to the abstract scholar, and have been speculative rather than biographical or historical. In opposition to this body of literature there has flowed for many years, from the party press and from the champions of active politics, a continuous and somewhat perfervid stream of ridicule, usually contemptuous, of the mere scholar as unfit to play any except an absurd role in politics, chiefly because of his unfamiliarity with the actual world in which he lives. The latter view is not confined to this country, and is far from being modern. Lord Bacon records that "It hath been ordinary with politique men to extenuate and disable learned men as pedants." Our latter-day terms are "doctrinaire," or "theorist," or, in the frank vernacular of the expert politician, "one of them littery fellers." The same idea is behind the term in every case. It is based upon contempt for mere book-learning, and for the results of human experience as re-

corded in books. It finds expression frequently in such inquiries as "What care we for abroad?" and in declarations that this nation is so great and powerful, so distinct in character and purpose and so without compare in resource and possibility of development, that it is a guide to itself and has little to learn from the experience of other nations.

I think we must all admit that there is some provocation for the contemptuous opinion which the practical politician holds of the scholar in politics, that he can cite instances which give ground for it, and that if he is too sweeping in his condemnation his own critics are not guiltless of the same offense.

I am here to-day, in response to an invitation with which you have honored me, to speak of a scholar whose achievements in politics have not merely silenced criticism but have converted it into unstinted praise, have brought shining honor to our Alma Mater, have exalted the name and widened the influence of our country throughout the world, and by advancing the cause of peace among nations have contributed immeasurably to the welfare of all mankind. To estimate worthily a career like that of John Hay is a task far beyond my powers, and I enter upon it with great diffidence and with unfeigned regret that it was not assigned to more competent hands.

It is not my purpose to review in detail the life and services of Mr. Hay. To do that would be to exceed the most liberal limits of an address like this. I shall merely sketch in outline his career, depicting the influences under which his character was formed, striving to show from what he did what manner of man he was, to interpret in the light of his acts and of many years of friendship and intimate association, the principles and theories upon which he based his public conduct, and to draw therefrom such instruction as seems to be of value to us as Americans deeply interested in those governmental problems which are pressing unceasingly for solution and which seldom in our history have been more numerous or more momentous than they are to-day.

John Hay was a shy, dreamy, poetic youth, scarcely twenty years of age, when in June, 1858, he bade farewell to Brown and returned to his home in Illinois. He had spent three quiet, secluded years here, living more in the society of books than of men, for he had the sensitive nature of the poet and was endowed with that capacity for exquisite joy in the things of the spirit which is Heaven's choicest gift to the intellectual man. If ever youth on the threshold of manhood seemed destined to a life of complete devotion to the gentle profession of letters he did. Little did he dream as he departed

from "the still air of delightful studies" that he was to enter at once upon a six-year course in the most extraordinary school of human experience that the world has ever known, under the tuition of a teacher who was to make for himself a place among the foremost men of all the ages.

He began the study of law with his uncle, whose office was next door to and opened into the office of Abraham Lincoln. Between the uncle and Lincoln there existed an intimate friendship of many years. They were constantly together. Into this daily intercourse Hay entered easily by force of his alert intelligence and attractive personality, winning his way immediately to Lincoln's confidence and esteem.

Note the year in which this companionship began. On June 16, 1858, Lincoln, speaking before the Republican State Convention at Springfield, made his immortal declaration: "'A house divided against itself cannot stand;' I believe the government cannot endure permanently half slave and half free." That was the bugle call that straightened the wavering line between the slavery and anti-slavery forces of the land. It astounded and alarmed Lincoln's supporters, but it stirred the conscience of the North and turned its attention to Lincoln as its leader in the rapidly approaching "irrepressible conflict." In the ranks of Lincoln's

personal followers the declaration caused a commotion little short of panic. They wrote letters of protest in great numbers and descended upon his law office in angry swarms, beseeching him to withdraw or modify the disturbing phrases. He listened to all with patience, and to all made the same reply: "If I had to draw a pen across my record and erase my whole life from sight, and I had one poor gift or choice as to what I should save from the wreck, I would choose that speech and leave it to the world unerasd."

An immediate outcome of this speech was the famous Lincoln-Douglas debate which occupied the summer of 1858 and which had the whole country for an audience. Lincoln was defeated at its close as a candidate for United States Senator, but, as subsequent events showed, he had won a nomination and election to the Presidency. His law office in Springfield was his political headquarters during this period, and in it young Hay was obtaining his first lessons in practical politics. It is easy to imagine him an eager listener to the animated and often heated discussions which went on there between Lincoln and his party advisers, with Lincoln lifting them steadily and unswervingly to the exalted moral level upon which he had taken his stand. The same instruction was continued with rising intensity, as the great struggle for

human freedom drew nearer and nearer, in 1859 and in the campaign for the Presidency in 1860. When in February, 1861, Lincoln bade his pathetic farewell to his neighbors and friends in Springfield, he had become so attached to Hay that he took him with him to Washington as one of his private secretaries. From that day till Lincoln's death, Hay was his constant companion, living in the White House and sharing his confidence as scarcely any one else did.

Soon after Lincoln's death, Hay was appointed secretary of legation at Paris, as had been agreed upon between Secretary Seward and Lincoln before the tragedy, and he departed at once for his post. Secretary Seward, in writing to Mr. Bigelow, the American Minister at Paris, said of Hay: "He is a noble as well as a gifted young man, perfectly true and manly." His love of learning revived in undiminished force as soon as he arrived in Paris, and during the two years he remained there he not only mastered completely the French language, but acquired a comprehensive and thorough knowledge of French literature and art and institutions. From Paris he went to Vienna as *Chargé d'Affaires*, where he spent a year, studying with the same eagerness and with similar results the language, literature, art and institutions of the country, and then was sent to Madrid as Secretary of Legation,

where he spent two of the most enjoyable years of his life. How thorough a master he became of the Spanish language and literature, how closely he studied Spanish character, customs and traditions, and how his soul revelled in the matchless art treasures of that ancient monarchy, stand revealed in his "Castillian Days," one of the most charming books in any language. Returning to his own country in the winter of 1871, he entered the service of the "New York Tribune" as an editorial writer, remaining there four years. For the next five years he devoted his time mainly to the composition of the "Life of Lincoln," a task upon which he and Mr. Nicolay were engaged for twenty years. He broke into this task reluctantly in 1879 to become Assistant Secretary of State under Mr. Evarts for two years. In 1897 President McKinley appointed him Ambassador to England, and a year and a half later he recalled him and made him Secretary of State.

Let us sum up the education of this man, as at 60 years of age he took his seat at the head of the Department of State. Six years with Abraham Lincoln in the study of men, of politics and of government in the mighty crisis of a civil war; five years abroad in the study of diplomacy, European institutions, politics and languages; two years in the State Department in the study of diplo-

matic methods in this country ; a year and a half as Ambassador at the Court of St. James, a supplementary course in European diplomacy, institutions and politics ; twenty years of painstaking, indefatigable, masterful study of Abraham Lincoln and his time, resulting in a work which not only takes high rank among the great biographies of the world, but is also an authoritative history of the epoch preceding and including our civil war.

When this pupil and disciple of Lincoln, this life-long student of art and literature and government, became Secretary of State, he had for the first time opportunity to test to the full the value of his training and the extent of his powers. He had been a useful servant of his country in minor positions at foreign courts, had won high distinction as Ambassador at the Court of St. James, taking easily a place in the same rank with Motley and Lowell, and had been an excellent Assistant Secretary of State. Now he stepped into the broad field of international relations at the moment when the United States was passing into a new era and expanding into a world-power among the nations. The war with Spain had just ended, and his first official act of large importance was the signing of the Treaty of Paris. He found himself in the presence of new problems at home and abroad, problems for whose solution the past history of the country afforded no precedent or guide.

"Every young and growing people," he said in his address on McKinley, "has to meet, at moments, the problems of its destiny. When the horny outside case which protects the infancy of a chrysalis nation suddenly bursts, and, in a single abrupt shock, it finds itself floating on wings which had not existed before, whose strength it has never tested, among dangers it cannot foresee and is without experience to measure, every motion is a problem, and every hesitation may be an error. The past gives no clue to the future. The fathers, where are they? And the prophets, do they live forever? We are ourselves the fathers! We are ourselves the prophets! The questions that are put to us we must answer without delay, without help—for the sphinx allows no one to pass."

Every question put to Secretary Hay was answered without delay, without hesitation, and with an unvarying wisdom that commanded the instant approval of the country and of the world. Step by step he evolved a new national policy, met each question as it arose, applying to it what he liked with his characteristic mixture of seriousness and humor to call his "combination of Monroe Doctrine and Golden Rule," and solving it on the broad basis of national interest, justice to all men, and the welfare of humanity. He followed this principle in securing the "Open Door" in China,

and in preserving the integrity of that ancient empire during the Boxer troubles, and again in the war between Japan and Russia by confining hostilities to Manchuria; in settling the Samoan question; in ending the dispute about the Alaskan boundary; in advancing the cause of international arbitration by urging Peace Conferences and by inducing nations to carry their disputes before the Hague Tribunal; in appealing to the powers in behalf of the persecuted Jews in Roumania and securing for them their rights guaranteed by the treaty of Berlin; in obtaining the abrogation of the old treaty with Great Britain and the negotiation of a new one under which the United States secured the right to construct and control an Isthmian Canal, and in recognizing the Republic of Panama, thus making it possible to put this right into execution.

With Hay knowledge was power, "for what is knowledge," asks Carlyle, "but recorded experience?" For forty years the study of books had gone hand in hand with the study of man. He had been a more profound scholar because he was also an active statesman, and he was a wiser statesman because he had been also a scholar. He had stored his mind with the garnered wisdom of the ages and could view the present and forecast the future in the light of the past, could judge

what men might do by what men had done. If in the presence of new problems he had no clue from the past, he had all the light that knowledge of the past could give. His forty years of training, of study of men and of governments, his intimate knowledge of his own and other lands and peoples and institutions, fitted him, as perhaps no other man in the land was fitted, for the great task of formulating and putting in operation the new policy for the greater Republic.

It would be difficult to find in our history a training in statesmanship comparable to his. The overshadowing, all-powerful portion of it was, of course, the six-year period with Lincoln. That alone would have made a useful public servant out of far inferior material. Out of Hay, it made a great statesman.

You are all familiar with Emerson's noble picture of Lincoln during this period: "There, by his courage, his justice, his even temper, his fertile council, his humanity, he stood a heroic figure in the centre of a heroic epoch. He is the true history of the American people of his time. Step by step he walked before them; slow with their slowness, quickening his march by theirs, the true representative of this continent; an entirely public man; father of his country, the pulse of twenty millions throbbing in his heart, the thought of their minds articulated by his tongue."

As this heroic figure walked step by step through this heroic epoch, John Hay, still in his first quarter of a century of life, walked with him. He says in his life of Lincoln, that he was a "daily and hourly witness of the incidents, the anxieties, the fears and the hopes which pervaded the Executive Mansion and the National Capital." When Lincoln found himself unable to sleep because of the burdens that rested upon him, he would arouse Hay and the two would pass the night in consultation or in reading.

Think of that as a course of instruction in human experience! To stand daily and hourly, and often into and through the night, with that mighty soul in travail, and be a witness of its development into heroic dimensions, conquering all difficulties, solving all problems, while carrying in his heart the sorrows and burdens of a nation, every one of which he felt as if it had been his own! Lowell says: "It is a benediction to have lived in the same age and in the same country with Abraham Lincoln." What shall we call it to have lived in the same house with him during these years of war and suffering and death? Is it any wonder that John Hay came out of it, a mature man, trained in statecraft and in knowledge of the world, at the age of twenty-seven? He himself said in after years that if he gained nothing else by the long association with Lincoln,

he hoped at least that he acquired from him the habit of judging men and events with candor and impartiality. He gained far more than this. All that he learned subsequently from books and from experience was built upon it. He emerged from the white heat of that trial with his character molded upon immutable lines. From that day till his death he viewed politics and public conduct through Lincoln's eyes, judging men and measures by Lincoln's principles and standards, and striving in all cases to act as Lincoln would have acted under like conditions. This was apparent to all who had the inestimable privilege of his friendship and to all who have studied his career. He believed in his inmost soul that Lincoln's way was the best way and that one who desired to serve his country to the highest advantage could find no surer guide than he. Summing up Lincoln's character in the closing chapters of the "Life," Hay wrote, in 1890:

"He was tolerant even of evil; though no man can ever have lived with a loftier scorn of meanness and selfishness, he yet recognized their existence and counted with them. He said one day, with a flash of cynical wisdom worthy of La Rochefoucauld that honest statesmanship was the employment of individual meannesses for the public good. He never asked perfection of any one; he did not even insist for others upon the high standards he set up

for himself. At a time before the word was invented he was the first of opportunists. With the fire of a reformer and a martyr in his heart he yet proceeded by the ways of cautious and practical statecraft. He always worked with things as they were while never relinquishing the desire and effort to make them better."

That was the political creed of which John Hay throughout his life was a devoted disciple. He had learned from Lincoln tolerance, patience, charity, faith in his country and in his fellow-men, and sublime faith in God. It never occurred to him, any more than it did to Lincoln, that if the task of creation had been left to him he could have made a better Universe than the one into which he was born. It never occurred to him either that he could, of his own might, make the world over again. He took it as he found it, and "worked with things as they were." I remember his keen delight in a remark with which Professor Sumner had closed a discussion of current panaceas and nostrums for the reform of human nature: "These people," said the Professor, "are trying to make the world over again, but it is a tough old world and they can't do it."

On another occasion when I was associated with him in journalism, he broke into hearty laughter over a copy of a newspaper which was conducted

on the theory that if this was not a model world it could be made so by persistent admonition and denunciation, exclaiming: "It is really a wonderful spectacle! They are editing that paper in a balloon. They are not only off the earth but out of sight of it. What they are saying applies as well to the planet Mars as it does to the world in which we are living. So far as it is permitted us to know, no such world as they are addressing exists anywhere."

His sense of humor, if not inherited from Lincoln, was of the same brand. It was based on the same accurate knowledge of human nature, the same sure insight into its weaknesses, follies, vanities, subterfuges, and self-deceptions. It fairly compelled him to see things as they were, to "keep his feet on the ground," as Lincoln had kept his.

In that phrase, I state the distinguishing characteristic of this scholar in politics. No matter how high his soul might be soaring in the clouds, his feet were always on the earth. He had been educated in knowledge of his countrymen by Lincoln, and the faith in them thus instilled into his mind was never shaken or dimmed. "One night," he records in the "Life," "Lincoln had a dream which he repeated next morning to the writer of these lines, which quaintly illustrates his unpretending and kindly democracy. He was in some great

assembly; the people made a lane to let him pass. 'He is a common-looking fellow,' some one said. Lincoln in his dream turned to his critic and replied, in his Quaker phrase, 'Friend, the Lord prefers common-looking people; that is why He made so many of them.' "

It was because he, instructed by Lincoln and by experience and observation, knew the people so well, understood so accurately what they could be depended upon or could be persuaded to do in a given emergency or crisis, that Hay had absolute faith in Lincoln's method of leadership — that is, to walk "step by step before them, slow with their slowness, quickening his march by theirs." He believed implicitly in the honesty, common sense and justice of the plain people, but believed also that while they might be hastened to a conclusion, they could not be harried or driven against their will; that they might go wrong for a time, because misled or uninformed, but that in the end they were sure to go right.

He believed that since ours is a government by party, the surest way by which to accomplish results was through party membership. He was a consistent and unwavering party man, but never an extreme partisan. He took his position from conviction and maintained it without faltering and without disputation. He insisted upon making up his

own mind, and granted the same privilege to others. He seldom consented to defend himself from attack, and while his sense of humor compelled him to find amusement in some of the proceedings of those whose ideas of political conduct differed from his, he seldom questioned their sincerity. I cannot recall an instance in which he replied to personal criticism of himself. He read all such attacks — for he read everything—and being of an extremely sensitive nature he felt the injustice of many of them keenly, but he would not consent to defend the integrity or the patriotism of his own acts, or to discuss the sincerity of his own convictions. Those were matters between himself and his Maker.

I wish to avoid even the suspicion of introducing into an address of this nature any matter that is either partisan or controversial. To do so would be a grave offense under any conditions, but would be especially so when the subject of the address is a man who throughout his life shunned controversy, leaving his acts to time for justification. What I am about to quote now, in reference to his course in recognizing the Panama Republic, I cite, not in defense or in apology, for he did not intend his utterances to be so understood, but to give an example of his method of meeting attack under extreme provocation, and also to show the influences which controlled him in deciding all great

questions. When the accredited representative of the Republic of Colombia, in a statement of grievances which he sent to Secretary Hay, spoke of "gross imputations upon the conduct and motives of the American government" as having "appeared in reputable American newspapers," the Secretary replied:

"The press in this country is entirely free, and as a necessary consequence represents substantially every phase of human activity, interest and disposition. Not only is the course of the Government in all matters subject to daily comment, but the motives of public men are as freely discussed as their acts; and if, as sometimes happens, criticism proceeds to the point of calumny, the evil is left to work its own cure. Diplomatic representatives, however, are not supposed to seek in such sources material for arguments, much less for grave accusations. Any charge that this Government, or any responsible member of it, held intercourse, whether official or unofficial, with agents of revolution in Colombia, is utterly without justification.

Equally so is the insinuation that any action of this Government, prior to the revolution in Panama, was the result of complicity with the plans of the revolutionists. The Department sees fit to make these denials, and it makes them finally."

In the same reply, the Secretary also wrote:

The Isthmus was threatened with desolation by another civil war, nor were the rights and interests of the United States alone at stake, the interests of the whole civilized world were involved. The Republic of Panama stood for those interests; the Government of Colombia opposed them. Compelled to choose between these two alternatives, the Government of the United States, in no wise responsible for the situation that had arisen, did not hesitate. It recognized the independence of the Republic of Panama, and upon its judgment and action in the emergency the Powers of the world have set the seal of their approval."

"The interests of the civilized world," the welfare of humanity, that was the broad, firm foundation on which he built the new policy. "Europe knows," he wrote after the world had come to recognize the limitless beneficence of that policy, "that we cherish no dreams but those of world-wide commerce, the benefit of which shall be to all nations. The State is augmented, but it threatens no nation under heaven." Europe knew this because of the perfect frankness, the luminous intelligence, the impartial justice with which the policy had been avowed and executed. It was the work of a statesman

"Who knew the seasons when to take
Occasion by the hand, and make
The bounds of Freedom wider yet."

Two powerful sentiments were struggling for the mastery in John Hay throughout his life, — love of literature and devotion to country. He was constantly turning with longing eyes toward the open and inviting doorway of the intellectual life, constantly “hearing in his soul the music of wonderful melodies,” but when the call of his country reached his ears it was to him always a command. In whatever position he was placed, he mastered not only its duties but mastered also everything in history, language, literature and art that bore upon it or was in any way connected with it, thus satisfying the cravings of a mind that thirsted for knowledge as the parched earth thirsts for the rain and dew of heaven. When he was offered the position of Secretary of Legation at Madrid he accepted it, although it was a step down in diplomatic rank from the places he had held at Paris and Vienna. He saw in it something of far more value than diplomatic rank — that was, opportunity to add to his store of knowledge.

From every absence in foreign lands he returned with his love for his country unchilled, his faith in it undiminished. He did not come back, as many other American sojourners in Europe have come, dissatisfied with his native land and despondent of its future. Least of all did he, after his return, hold aloof from American politics because there was

much in them that was distasteful to him as an educated man. He resumed at once active duty as a citizen, taking his place among the "plain people" and working with them. His conception of patriotism would not permit him to be a mere on-looker, or superior critic, or professional fault-finder. He saw faults enough, but he was true to his faith in Lincoln's method of working with things as they were rather than not working at all because things were not to his liking. I am stating his attitude without prejudice, and with no purpose or desire to reflect upon the attitude of anyone else. As I have said, he never argued about his course in politics or in public affairs. He made up his mind, settled the question with his conscience, and declined to make either defense or apology under assault or criticism. In his modest volume of poems, you will find this couplet:

"Be not anxious to gain your next-door neighbor's approval;
Live your own life, and let him strive your approval
to gain."

He lived his own life, with patience, charity, fair-mindedness, candor, modesty and indefatigable industry. A more conscientious man never lived. To him as to the sternest of the Puritans, the line which divides right and wrong was narrow as a hair, as high as heaven, as eternal as the stars. He

drew it for himself, but never insisted upon drawing it for others. His was an individual conscience, not one for the regulation of the human race.

To the cause of liberal education his career should be of inestimable value. It served the supreme purpose of showing what an excellent thing learning is, what power for usefulness lies in it when applied with wisdom to public affairs. Lowell, in his Harvard anniversary address, speaking of the function of the college in this republic, said: "What we need more than anything else is to increase the number of highly cultivated men and thoroughly trained minds, for these, wherever they go, are sure to carry with them, consciously or not, the seeds of sounder thinking and higher ideals." That need has seldom been greater than it is to-day. One of those waves of unrest and discontent that visit us periodically is sweeping over the land fairly deluging it with a flood of unsound thinking from a multitude of untrained and half-trained minds. The only way by which this flood can be met and turned back is by confronting it with sound thinking from thoroughly trained minds, that is, from minds like Hay's stored with that knowledge which is recorded experience.

It is one of the highest functions of learning to be the conservator of social order by exposing error

and preventing its spread. It is the duty of the colleges to supply this learning, to train thoroughly the young minds in their charge in knowledge of what the world has done, and to instill into them a respect for the results of human experience as the only safe guide. There is no other guide. All study is an effort to acquire knowledge of what men have succeeded in doing, and of what they have failed in trying to do. The man who has this knowledge is a missionary of sound thinking wherever he goes, and if he will combine sound thinking with wise action, as Hay did, he will become like Hay, that most valuable agent of progress in a republic, — a good citizen. Wherever he goes he will exalt his college and spread abroad an increased respect for the dignity of learning and a higher appreciation of its value. Hay's career will be an encouragement and an inspiration to every college in the land.

It should have another and scarcely less beneficial effect. It should impress upon the minds of all patriotic Americans a profound sense of the supreme importance of the college to the well-being and progress of the State, as a promoter of enlightenment and civilization, and should arouse in them a keener sense of personal duty to supply it with that support which will enable it to give the widest scope to its powers.

To his Alma Mater the fame of John Hay is a priceless heritage. It is the crowning glory of a university to send forth into the world that rare product, — a great man. If Brown University had done little else during the last half century than to lay firm and broad and sure the foundation of thorough training and sound thinking in the mind of John Hay, she would have gone far to justify her existence. No higher tribute to the worth of her mental discipline could be paid or asked. She showed what she could do with an intellect of the first rank.

Brown was a small college in his day, with few buildings and with what would be considered now a mere handful of students. The names of the Faculty filled scarcely a page of the catalogue, but it was the kind of Faculty that would convert a barn into a great university by assembling in it. Its members personified that tradition of learning which envelops the college like an atmosphere. To sit for four years in their class-rooms was of itself an education in the beauty and dignity of learning. They kindled in the impressionable and fertile mind of young Hay, as they did in the minds of countless other youths, the spark of love of knowledge which expanded into wider and brighter flame as the years went on. I wish I could turn aside to pay my tribute of gratitude to these gracious

scholars most of whom, alas! have passed out of our sight into holy memories. One graces our meeting to-day, with an aspect of imperishable youth which sends joy to our hearts by giving assurance that he will be with us for many years to come. As we look at him we are tempted to make a new translation of the old Greek poet—tempted with much trepidation in this presence—and to say in place of the old version: "Whom the gods love stay young till they die."

FELLOW ALUMNI: It is our privilege to erect here a memorial of John Hay which will transmit in visible form that tradition of learning which is the University's most precious possession and which lives like his preserve and pass on from generation to generation. He was the embodiment of the things of the spirit. In the shadow of these venerable elms his love of learning was first kindled. Here he began that companionship with books, that "high converse with the mighty dead," which continued throughout his life. Here, under the inspired teaching of Lincoln and Harkness, the undying beauty and charm of those "classic tongues which are always modern," were unfolded to him, attuning the ear of his mind, as the study of no other literature does or can, to catch the high, clear note that rings through all the world's great masterpieces and speaks directly to the soul. Here,

he learned to say with Channing: "God be thanked for books. They are the voices of the distant and the dead and make us heirs of the spiritual life of past ages."

What more fitting memorial can we erect to this life-long lover of books, this exemplar of the excellence and usefulness of learning, than a Library Building? Mr. Carnegie has anticipated us in giving utterance to what was latent in all our hearts, and in doing so has proffered generous aid. Let us, proudly jealous of our rights in this heritage, show that we will be second to no one in this work of love and honor. Let us erect not merely a library building, but a great library building. Let us not merely add another structure to those that are grouped about and crowd upon the old campus, but let us erect one that will dominate all the rest, that in its noble proportions will rise above the university community as the things of the spirit rise above those of the body. Let us build a temple to the genius and beauty and power of learning that shall be an inspiration to ambitious youth in the generations that are to come, and let us inscribe above its portal the name of John Hay, a profound scholar who was a sagacious statesman and great diplomatist, because he employed the knowledge obtained from books for the glory of his country and the uplifting of humanity.

In this way alone can we show just appreciation of the honor which his career has brought to our Alma Mater and of his services to the world. His fame is secure, no matter what we may do or may fail to do. He has taken his place in history, meeting in his life the test which he himself defined when he wrote: "History is inexorable. She takes no account of sentiment and intention; and in her cold and luminous eyes that side is right which fights in harmony with the stars in their courses. The men are right through whose efforts and struggles the world is helped onward, and humanity moves to a higher level and a brighter day."



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